

Next follows a presentation of the three objects of refuge according to the *Decisive Analysis* by Panchen Sonam Drakpa:

The dialectical analysis of the Three Jewels is categorized into two:

- 1) Refuting others' systems
- 2) Presenting our own system

1) Refuting others' systems

- Regarding the definitions of each of the Three Mahayana Jewels, someone asserts the following:

"(1) The definition of a Buddha Jewel is: a source of refuge that has the eight qualities of being unconditioned, and so forth as their qualities.

(2) The definition of a Mahayana Dharma Jewel is: a very pure Mahayana truth that possesses the eight qualities of being inconceivable, and so forth

(3) The definition of a Mahayana Sangha Jewel is: an Arya Bodhisattva who possesses the eight qualities of knowledge, release, and so forth".

- (1) The first definition is not correct because an Arya Mahayanist (an Arya who is on any of the three Arya Mahayana paths) is not a Buddha Jewel but accords with the definition. An Arya Mahayanist is not a Buddha Jewel because, even though there are Arya Mahayanists (e.g. Shakyamuni Buddha) who *are* Buddha Jewels, there are also Arya Mahayanists who are *not* Buddha Jewels. For instance, Bodhisattvas on the Mahayana path of seeing and the Mahayana path of meditation are sentient beings and therefore not Buddha Jewels.

However, Arya Mahayanists are a source of refuge that has the eight qualities of being unconditioned, and so forth, as their qualities. Arya Mahayanists have the eight qualities, such as being unconditioned, and so forth as their qualities because Arya Buddhas have these eight as their qualities. If Arya Buddhas have these eight as their qualities Arya Mahayanists must also have them as their qualities because Arya Buddhas *are* Arya Mahayanists.

- (2) The second definition is not correct because the first moment of the path of seeing in the continuum of an Arya Bodhisattva, who did not traverse Hinayana paths before entering Mahayana paths, is a Dharma Jewel but does not accord with the definition. The first moment of the path of seeing in the continuum of such an Arya Bodhisattva is a Dharma Jewel because it is an Arya path.

However, this path of seeing does not accord with the definition because it does not possess the eight qualities of a Dharma Jewel. It does not possess the eight qualities of a Dharma Jewel because it does not possess the fourth, fifth, sixth, and eighth qualities. This path of seeing does not possess the fourth, fifth, sixth, and eighth qualities because those four qualities pertain to cessations while the first moment of the path of seeing has not attained any cessations yet. The first moment of the path of seeing in the continuum of an Arya Bodhisattva, who never traversed Hinayana paths (and thus did not attain any Hinayana cessations), has not attained any cessations yet because this path of seeing is *in the process* of eliminating objects of abandonment that pertain to the path of seeing, and has therefore not attained their cessation yet.

The path of seeing consists of three types of paths that manifest one after the other:

- I. the uninterrupted path (of the path of seeing)
- II. the path of release (of the path of seeing)
- III. the subsequent exalted wisdom (of the path of seeing)

The *uninterrupted path (of the path of seeing)* manifests first. It directly realizes emptiness and is in the process of eliminating the objects of abandonment that pertain to the path of seeing. The *path of release (of the path of seeing)* manifests immediately after the *uninterrupted path (of the path of seeing)*. It also directly realizes emptiness and *has eliminated* the objects of abandonment.

Therefore during the *path of release (of the path of seeing)* Bodhisattvas attain the cessation of the objects of abandonment that pertain to the path of seeing.

The *subsequent exalted wisdom (of the path of seeing)* manifests when the Bodhisattva arises from the meditative equipoise. Great compassion, Bodhicitta, wisdom that realizes impermanence, and so forth in the continuum of a Bodhisattva on the path of seeing are instances of the *subsequent exalted wisdom (of the path of seeing)*.

<i>Path of seeing that is a meditative equipoise directly realizing emptiness</i> ↓		<i>Path of seeing that does not directly realize emptiness</i> ↓
The uninterrupted path (of the path of seeing)	The path of release (of the path of seeing)	The subsequent exalted wisdom (of the path of seeing)
This path of seeing is in the process of eliminating the objects of abandonment that pertain to the path of seeing.	This path of seeing <i>has eliminated</i> the objects of abandonment that pertain to the path of seeing and therefore attained their cessation	This path of seeing manifests when the Bodhisattva arises from the meditative equipoise. It is any path other than the path that realizes emptiness directly.

Therefore, the first moment of the path of seeing in the continuum of an Arya Bodhisattva, who never traversed Hinayana paths, is an *uninterrupted path* and has not attained any cessations yet.

(3) The third definition is not correct because an Arya Buddha is a Mahayana Sangha Jewel but does not accord with the definition. An Arya Buddha does not accord with the definition because s/he is not an Arya Bodhisattva.

- Regarding the statement that an Arya Buddha is a Mahayana Sangha Jewel, someone asserts: "An Arya Buddha is not a Sangha Jewel because s/he is a Mahayana Arhat (foe destroyer). Whoever is a Mahayana Arhat is necessarily not a Sangha Jewel because a Mahayana Arhat is an Arhat who pertains to the Buddha Jewel and because Haribhadra says in his ***Commentary Clarifying the Meaning***:

"Concerning the Sangha, excluding the Arhats who pertain to the Buddha Jewel, ... is complete in number as twenty"

Therefore, whoever is a Mahayana Arhat is necessarily not a Sangha Jewel because Mahayana Arhats are Arhats who pertain to the Buddha Jewel and because Haribhadra says that the category of the Sangha Jewel *excludes* Arhats who pertain to the Buddha Jewel."

However, our own reply is that this is not correct because the person who holds the above assertion misunderstands the meaning of Haribhadra's quote. They misunderstand the meaning of Haribhadra's quote because the actual meaning of the quote is that here on the occasion of presenting the Sangha Jewel, Haribhadra explicitly describes the twenty members of the Sangha. However, since the twenty members of the Sangha Jewel are Hinayana Sangha Jewels they do not include Arhats who pertain to the Buddha Jewel. Therefore, on this occasion the Sangha Jewel that is explicitly presented here are the twenty members of the Sangha Jewel and not Mahayana Arhats (i.e. Arhats who pertain to the Buddha Jewel). Thus, Haribhadra does not say that Mahayana Arhats are not Sangha Jewels. He rather says that on this occasion he does not *explicitly present* Mahayana Arhats that are Sangha Jewels.

- Someone misunderstands the following quote from Maitreya's ***Uttaratantra (Sublime Continuum)***:
*Because [the Dharma] is to be abandoned, deceptive,
And an absence*

